BOSTON GROUP

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TABLE OF CONTENTS

Q: (George Lockwood) About conserving energy.
A: The saved energy has to be converted. Higher energy taken in thru conscious impressions. Remaining honest a out saying one is awake. Importance on not formulating or dexcribing the state of being awake as that becomes subjective. The possibility of growth of Kesdjan Body.
Q: What is this different substance that is introduced?
A: The three effects of making impressions conscious in the three octave. Higehr digestion of food, of air, of impressions.
If one works it must show. The nature of changes that take place. What the 'beginning' means, involves entails. The difficulty of over bridging that point. Working from motivation of the realization of wht I am. Comparing Gurdjieff's philosophy to other philosophies; what I reach as compared to what nystics have reached. The ideas are useless unless they are put to practise. The introduction of ideas in regard to other people, to relationships. What a legitimate wish is. How a person enlarges thru work. Definition of love; how to love others. Realizing the emptiness on ones life and filling it. What is the value of living? How does one use ones life? Importance on reading All and Everything. Living under fewer laws, being more free. Task to make one day sacred.

Q: (Margot Lockwood) What as the difference in responsibility towrads work and life between a man and woman?
A: The different types among menand women. Man as negative, woman as positive. The three possibilities between mand and woman, the physical the emotional, and the intellectual. How a man and woman should be in relation to each other in these three spheres. What their ideal roles and responsibilities should be regarding each other and children.

M-379
BOSTON

Thurs. Nov. 15, 1962 Played on Nov. 29, 1962

What will we talk about?

QUESTION: (George Lockwwod) I have a question about conserving energy. During times when I feel awake, and am aware of myself, I feel that rather than just observe, I have been trying to use these time to save energy, whether I am running a press or walking aro nd or just sitting still, to use a minimum of energy. And it seems to be very useful thing during this period. I was sondering if you could give me more information about it.

ANSWER: Of course, you have to know first the purpose why you want to sonserve energy.

Q: It seems as if I was spending a lit of energy doing not too much, not doing anything really.

A: Of course, one always does, you know. Phyically as well as any other way, that you use too much energ for wha ever you have to accomplish. And supposing now, you have the energy, can you store it away?

Q: I do not know. I do not know if this was a meaningful thing I came upon or not.

A: You become aware that you do not have to use as much energy as before. Now, it is possible that if one has that kind of awareness, that the energy that is ~~xx~~ saved could be used for the purpose of continuing the awareness of deepening it. That could be possible, theoretically. But for that it is necessary to change the energy because the energy is of a certain quality. The energy you save with not having unnecessary movements, unnecessary thoughts or unnecessary feelings is of a certain kind, and also is energy that belongs to Earth, you might say, or that it is subjective. In order to have

energy that is useful for the purpose of builiding something esle, the energy itself has to change its quality. So, you are a little bit between the devil and the deep sea, because you first have the sense that you want to conserve energy simply because it is useless in ordinary life. Now, with that energy, you can do without even being conscious because you can be quite aware of yourself without being conscious that you are spending an awful lot of energy for unnecessary things. It depends entirely now if one us actually awake. If you are awake, and you then conserve energy, then the impressions you get in the state of awareness, really when you are awake, is the kind of energy that already is converted and is of a different nature, because the awareness of that energy and the excess energy of a lower wuality can be converted. That is, when the two energies could meet, you have to imagine it like that. When the two energies could meet, then the one that is of a different higher energy will effect the other. And gradually, whatever is of the lower form will change into the higher form and can be used for the purpose of remaining awake. The question is, however, do I actually do it? And the only test that I have is: Am I actually more awake or can I stay awake longer? So, what to do with the energy that I save. If I am not awake, it will be used for any other kind of purpose except for the purpose that is useful. It is the same thing if I am tired and I rest and I again regain my energy, as it were, It is used afterwards by feeling much better, rested, fordoing certain things with more enthusiasm or, let's say, doing hard physical work. It stays entriely bwloe the line of consciousness and it does not reach it at all. And for the purpose of work, it is quite useless. The question of how to use energy of a different nature, of a different kind, that is, of a lower quality, for the purposes of a higher quality is only possible by means of the key of being awake. If I use the key, then I open the door through

which such energy can flow, such consciousness can assert itself, myself can change into a different kind of being. But, if I do not use that key, everything remains locked. And the test for me always is to see, can I actually be honestly saying to meself, to be more awake or not. For instance, in running a machine. I am quite certain that the machine requires a great deal of attnetion. And you are, while you are trying to be awake with this machine, that you yourself become so engaged in what you are doing, that you are completely identified with it. It is that every time when you happen to think about it, that you have lost yourself. At that moment, wake up. The nest moment, you will fall asleep again. I think it is a matter of honesty because I do not think really one can, that one can for any length of time, more than three or four seconds, remain awake. One can see in a period of, let's say, half an hour, how often I can be.... I can recollect to be awake and amke an effort to be awake. But, even that kind of a thing, that I try to be awkae from time to time, is also subject to a certain monotony. And I lose interest even in making the effort. It depends on your own experience. You will use it when you are awake. When you are not awake, it is of not use. You see what I mean? It comes back to the fact for oneself knwoing: Am I really awake? And I think it is absolutely necessary to say to yourself: I doubt that I am awake. Not simply accept it, that I am awake. The chances are 99% that even when you say ot, you are asleep. And it is very difficult to remain hinest with oneself regarding that. I never would dar to make statements that I am awake or I am asleep. I think even in the formulation of saying such a thing, I am already asleep. Being awake is a very strange kind of a state. It is a state that does not last. But it is a state that can be so intense that it gives you a taste of something quite extraordinary. When this happens, you are very happy.

That is, it is an enjoyment or an experience which is unusual. And immediately, with this unusal experience, you start to contemplate and feel very happy becaud you have had it. And that is again your subjectivity that enters. And before one starts to distinhuish between a real state of objectivity and the real state of subjectivity, even if it is in retrospect, you have to go quite a distance. One is absloutely not familiar with the idea of objectivity. One feels it, one thinks one does. But immediately I say I feel it, immediately when I say that, when I think it, immediately I am back again in ordinary life, talking about so called higher things. And it is not work. The way to reach it and the way to become more honest for oneself, is not to try to put it in words at all. Not to formulate it, not to try to think about it. But only to have a recognition of a state of being. If that is there, then I can say I have had it or I was that way. And the recognition of that state of being is worth much more than any kind of formulation of saying: I am awake. When you fail to find words, you are much closer to being awake. It is a good thing to learn not to use too much energy simply for the reason that if I teel myself not to use as much as I usually do, and many times I do it in habit, then when I go against that kind of a habot, I change the form of my life because of that. It is a very small matter but, in any event, it is different and because of that difference I can associate it with the desire to wake up. So, it has an advantage that way. But the advantage is not in the saving of energy. The saving of ebergy is only good when I know how to covert it for in the machine that I am, in such a way that it becomes energy of a higher level. That of course, is (?). And then, you might say, this is how I continue working, because the impression I make and I try to make conscious, when I am awake will not be sufficient for the growth of myself. If I am interested in the possibility of growht of something else in me of a spiritual character, not the growth of my

body because that is finished. But if something still can glow which we call Kesdjan Body, spiritual life, or life of air, or life of a certain character, that is of a different kind of density, it will not be sufficient to have the energy from conscious impressions. There are two reasons for that. One is that when my impressions become conscious, at the same time I lose interest in receivning impressions. I have an attitude as if I do not care for the rest of life because I am in a state inwhich I am impartial and bacuse of the impartiality, my interest in impressions is gone. So, I go thru certain stages where I am, regarding life, completely free and not wanting even to live. At the same time, I have a task for building up within me, something of a different kind. And for that, I now have to use the energy that is available in my body by conversion into the form that it can be used and deposited for the formation of this Kesdjan Body. So, you see, I am up against it because the source I beleivedin, on the beginning, which is very easuly said; and superficially one says: Yes, all you have to do is make impressions consious and there you are becauee of that energy. It only runs for a certainlength of time and then it is dried up. And unless it is supplied by another means, coming from oneself, really wishing to work, I will not have energy available for it. One can say it in another way: If I want to build something, I have to find first the foothild on which I will build it. And it is the gradualy chage of that what I am into something of a different waulity that must use my physical bidy with everything that it is, gradually changing into another kind of a body. It may sound a little detailed you know, but the emphasis is very much on when I say I worlk, when I know enough about it, what it means, when I try to become impartial to myself and manifestation of myself, I have to be very careful that I make such statements in all truthfulness and Ithat I do not run away with,

or let myself be taken in by the strong desire of wishing to wake up, without changing that into the actuality of working And the changing over of a thought or a feeling into the state of being aware if a very difficult one, And it does not last simply because everything in ordinary life is against it. At the same time, it is the only wya to do it because unless something happens to me when I am awake, that I introduce at that time at something of a different quality, there is absolutely no sense even in working. The whole purpose of workon oneself is to build something within oneself where one can live. And even if that what become more permanent could withstand all the various destructive forces which take place in life, and von in death can get hold of my physical body, at the same time, the purpose of worjing is not simply to have something after I die. It is a fulfillment of something that I now must do, since I am not complete the way I am. And the realization that something of that kind must happen, simply means that at the present time, work will mean for me the possibility of giving guidance to that what I am at the present. And not simply hoping that by working now I will gain the Kingdom of Heaven afterwards. So it is a very practical question that onehas to face. And for that reason, one has to be extremely careful in being exact and also honest and not substitute somethin the wish or the thought for the actuality of being. It is really that difficult.

Q: Could you tell me what introducing a different sibstance, a different qualtiy swould actaully be? In other words, what an example of this would actually be?

A: Did I ever explain to you the diagram of the three bodies? Paul, did we ever talk about that here. (Yes.) You remeber the three bodies parallel to each other but on different level and the point of Do where the intellectual Body starts, which is the point at which the co-called impressions could be made conscious. When they are made

conscious, the form of energy which is then received, simply because I am myself am in a different state, I receive impression in a different way. And that what takes place in me simply means that the impression are recieve e ther in one or another ceneter, it does not matter, but, for the time being, let's say intellectually, do not go immediately to eh front of my head. It goes to a place that I call subconscous because that is what is neglected and that is what should grow. But, at the same time, it starts to form something in the nature of an intellectaula body, it also helps the formation further of the Kesdjan Body, that is, the air body, and helps to overbrid e the Fa of that octave into its own Sol La Si. The third effect is that the Si Do of the physical body starts to loosen up so that in the physical body there is a certain freeedom, a certain less being bound, more and more free from ordinary forms of life which usually bind me but inwhich I lose interest and I can then say, with a certaain amo nt of reasonableness, that I have more control over what I wish to do or wish to think. And the result of this different state, particualrly in the physical body, the changes that take place in the physical body are quite varied. Not only that they loosen up this Si Do connection and that it produces in me the possibility of a certain form of creation which I have not had before, but it also helps me to digest food that I have taken in, to let such digestion go to a different kind of scale than before. Let's sat it this way: Whenever I digest anything, I take in food and it enters at Do of the octave. And the digestion, accordinag to that octave, depends on the kind of state my body is in. So that vertain foods only go to Do Re Mi and stop there. Other foods go across the Fa bridge with the help of air into Sol La Si, and certain foods reach Si, as such. That is, they are coming into my body, are digested, continue in the next step, again I digest it, continue in the next step and so forht. Certain forms of food reach Si. Others only reach _ over)

Do Re Mi and stop. The change of the condition of my physical body on account of an influx on a new kind of energy produces in my body a certain condition, by means fo which the organs that now digest my food, start to function better than before, or differently. And much more of the food that is now taken in, is digested into a higher scale, primarialy So La Si. Many times more Si, that is, many times energy which we compare to ordinary sex energy. As a result, very often on account of work, one feels much more sex energy than ever before. But it is not the only kind because there are certain food that are digested for the head. They stay in Sol. Sol is intellectaul center. Because of this work on oneself, certain foods which reach up to Do Re Mi, now cmx cross and enter Sol as food for the intellectaul center which now starts to function clearer. Also La of tha particualar phycial body, representing the emoitonal center, feeling increases. That is, the total range on ones feelings becomes much ,irger. I see many more things which effect me in a feeling or an emotional way. So, the whole body, in itself, physically, on account of work on oneself, on account of receiving certain froms of energy which at the present time are passive, but become active simply simply becaise I myself change the state of my being into one of being aware, has a very definite effect on the state of myself. As aresult of such things. that what I am because of work, is very difficult to guide. It is in such a changed condition that I have no immediate control over certain things that are new to me. They start to give me, in the beginning, a feeling of: What will I do with it? It is rare. And it is something unusual, something strange and foreign and I find myself with a tremndous amount of energy or activity, either phycially, emotionally or intellectually, which I then, at that timem cannot use. So there is another reason why there is an excess of energy. And why it is necessary that if at the time I vould become aware and more

continuously aware or more intensely aware, that energy that is extra could be used for otherpurposes. The second purpose for which it could be used is for the formation of a second body. When I take in air, I breathe in certain air, mostly oxygen, and a little nitrogen which I cannot use. And when I exhale. I simply exclude again that what I can not use ~~for~~ in my digestion in the lungs. But~~y~~ when I am awake, or who I am effected by the influence of certain forms of food from intellectual center, entering now in me as conscious effort, as a result of such conscious effort, enterin g as a form of energy. Because of these impressions made conscious, I also, with my breathing organism, start to extract from air, different kind of air. I now extract from it the so-called rarified gasses, argon, zenon, crypton and so forth, which other wise, in ordinary life, in unconsiouce life, I simply take in and I breathe out. This time, they stay in. And they help in me of certain qualities which are much more comparable to a higher development, particularly, let's say, magnetic center. So, you see, all on account of work many changes can take place. And it is not only the building up of something that one might call Soul, but what is really important first, is the change of ones physical existence and the possibility of the development of an air octave into a second body. So that the relationship between that, all on account of becoming aware ~~of~~ and conscious of impressions in my head, I then already as ordinary person, become different. Many times I have said that if you work, you have to show it. If it does not show, there is no work. Because no one is that tight that work cannot effect him. He will be effected, and particualrly in the beginning, there will be such a strange kind of result which ~~no~~ one cannot immediately classify and with which one is not at home, that sometimesit can frigthen you a little but that such changes can take place. So, again, this is the the rmometer. If I find that I am practically the same and that I

do not really see a particualr change, I have to conclude that I do not work, that I do not work in the right way. When I see certain changes, when I see that I have a loss of interest in certain things, that I think at times clearer. that I have more desire for living, that certain things effect me artistically which never effected me at all, that I see certain things in other people which I have never seen beofre, in other words, that my world starts to enlarge, then I know that something has taken place in me. It does not mean that I know what to do with it. But, I am changed. And this is what I mean by experience. If I do not have that kind of experie ce, work is not worth anything at all. And it is not worthwhile. The only reason why work can be worthwhile is that it is translated into an experience. When it becomes that, then nobody can tell me it is wrong because I xxxexxxox know from my own expereince that I have a certain result. And tha t result counts. So, when I get up in the morning, I have to face the day different from the day befire. I cannot allow myself at such a time simply to continue day after day in a certain routine. I have to introduce because I wish on my own part, simething each day, when I wake up, that I am happy to be awake in order to have an opportunity to utilize what I have acquired the day before. If today is the same as every other day, tomorrow will be exactly the same as today. And there should be, particularly in the beginning, because id then still in a state of wishing to have adventure, xxix wishing for something that is entirely new and that one wants to see what it is like, this particular desire of wanting to submit oneself to certain influences which are different from usual, All of that results, in the beginning, in a changed state of myself, in my attitufe as weell as in the willingness to work physically, or my willingness to tackle certain thi gs which are emotionally a little discomfortable and intellectually really to tackle certain problems that I have always postponed. This is the

that I have. This is the thermometer I have. If I do not live with that thermometer, everything remains in my head. And I can very nicely talk about it and I can even use it as a tea party and say that I am interested in Gurdjieff and all that, and still, when I am not presenting in my while appearance something of a different kind, I must honestly come to the c ns lusion that I am not affected as yet. Mind you, I am talking about the beginning. The beginning is different for different people. There is no particular time limit that one can say: For three months it is like this. For some people, it may be that the beginning is still beginning. And that there is still enough of that kind of energy that can still continue to change them. Some people are so closely bound, so tied, so completely impossible to to even put a pin prick in, that for this particualt period of beginnin and this so-called dissolving of oneself, may take a very very long time. And it also may take mouh more effort for some people than for tx others. In the end, That is, not the end, but after some time, it evens up. And after this beginning period which one knows very will for oneself because as sson as the interest in ideas dies out, the beginning period is over. And every one of us comes to that point. One is too familiar with it, One has no desire to work. One already knows it. That what one has received is already old hat, as it were, and I have to introduce something of a different kind of nature again in order to continue with my wish to work. This is a very dangerous period nd it is difficult to overbridge it because one has not i mediately available the means of how to face it. The conclsion, that is, how I try to over bridge that particular point, it depends first if I really think that I am there. That is, have I tried everything that was possible for me? Have I actually, knowing, for instance, how necessary it is to go against certain habitual forms of my behavior have I actually dane it? For instance, if I am lazy, have I tried to over come at time not to be lazy? When my habit would be indulging

in food, have I ever tried not to do that? Of my tendancy is to sleep too much, have I tried to do with less sleep ? If my tendancy is to sit down and take it easy, have I actually exerted myself in a certain way so that I say: I have tried to go against it? And all these things first have to be considered before I even allow myself to say: I do not know how to work any more. Many times it is simply because I have not the real wish for that. And I must say that when I am by myself and when I am honest with myself and I do not have to tell anybody about it, that then I say: Yes, but I have no right as yet to say that I have no interest because it is my own fault. But, assuming all that, there is a period that one must go thru because everything seems to fail. And there is no particular desire to do anything. And, even with that, I have also lost interest in life. It is not a dangerous period. It is an uncomfirtable one. It is simply that I always have avoided that kind of period in my life becaus I have always substituted something else, either a covering or blaming conditions or other peoplefor it. And I have never wanted to face myself in that way that it was a result of my own experience and also that I probably was responsilbe for it. In this way, the different things that have been used for covering fall away. And I am much more open about wanting to see myself and to some extent, I do not want to see, but, at the same time, I have to admit it. It is a period of suffereing. And particularly a period inwhich I strat to condemn myself, to accuse myself, to think that I am partly responsible. But, in any event, I am very sorry for myself that I have to suffer as much as that. Thsi period can be shortened if I realize that all of this is a logical result of undoing certian bondages, certain bonds which have bound me. What I said a little while ago about lossening up the Si Do connection of myself, that I then become much more truthful and, knowing what I am, and standing then on a basis of ;Here I am; with this, I worl. It is the first

fixx step. That is, the formation of a foundation from which one starts. The reason for making a step is the realization of that condition: what I really am. And then, with this, the knowledge that that what I am in not only far from perfect, but is not the way it sho ld have been. And the time, I am not accusing myself for what I am. But I have to accept the fact that this is what I am. Because I have seen then already too much of myself, how mechanical and automatic I was, that something ought to be done. And the third reason for wanting to work is that based on past experience of a certain kind and in a small way, I know the possibility exists for me to do something about it. And these three steps then will make me overcome the difficulties that are involved, knwoing what to do, I start to work. This kind of work is something not simply a matter of seeing oneself. But it is something that I become aware of very small things of myself and intentionally wish to be present to whatever I do. Whenever I think, whenever I feel about work, I then wish to convert it into the actuality of being present. That is, as if at that time, I see my body behave and it is then as if something of myself takes a place outside and looks at it, benevolently, with interest, knowing very weell that what it see is myself. At the same time, not touched by that what this body suffers. It is this particular kind of split, schizophrenic if you wish, intentional, but, in any event, a separation of something from me which is of a different wuality and a different nature. And the recognition that that kind of, let's say, little couple of cells exist, that they could become operative and that they belong to me and that have a function to fulfill puts me under an obligation to wish ti make them grow. To some extent, this is a question of ones conscience, because no one will tell me in ordinary life that I ought to do that. And no fear of God punishing me ot no fear of the priest in confession telling me that I have committed a sin, or the rest of everything, that I will

go to hell will not be enough to make me work on myself. Simply because I postpone the possibility of reckoning, and I do not beleive that even if I would get to the gates of Saint Peter that he will remember that I did not work. I do not believe it. And, for that reason, I say, everything as far as I am concerned, if I do not want to work, everything can go to hell. Life does not mean anything for me. There must be a very definite reason that one wants to do something. And this is quite necessary to find out. I probably can find it in many different way because I knwo, for one thing, that if I do not find it, I will always have this particular state of suffering and I will always feel sorry for myself, and I will go for the rest of my life in that kind of condition, almost probably becoming moronic or at least in such a negative emotional state that it is difficult to live with or that other people cannot live with me. For that, I will need some kind of help. And many times I have to start to consuder work as Gurdjieff formulated in, it an entirely different light. I have to look at it as a philpsophy like many other philosophies. And I have to start comparing it, what I find it it, with what I can find in many other diffebent directions. I ought to become much more interested in the possibility of how can human beings extracate themselves out of the stateinwhich they are. And if I have a wish that I do not like that, that I wish to go somethere else, this ia a matter of my conscience. If I am satisfied that that what I have and so forth, and I cannot help ot anyhow, I will die. It does not make any differe ce. But if I beleive that it is not necessary to die now, as yet, and to continue to live the way I am, then I will start working. This particular stimulus of beleiving in the possibility that Gurdjieff could give me some help, I have to verify for myself so that I am quite certain that it is in that direction that I wish to go. At such a point, it is very necessary to become interested in all kind of different kind of philosophies.

I am saying this quite contrary to any kind of so-called provincialism. Any one who wants to be fanatic. anyone who wants to create a little sect so that they stay within their sect and are not allowed to go outside of it . All religions will do that. They will narrow themselves more and more and finally end up in dogma without having any religious life left. As far as I am concerned, and the way I see it, it is just the opposite. I have to dare to take the ideas as they are and confront them with a variety of many different ideas which have been talked about, written about, lived in different directions, in different countires, by different people, all thru out the ages. I have to become familiar with it, not in detail necessarily. And surely now with some books whi have for some a certain disdain and for others a certain abbrobation. I try to et as much as I can to the source material. I am talking now about Sufi. I am talking about Maharshi. I am talking about Krishnamurti, I am talking about Casey. I am talking about Crowley. I am talking about some Tibetan monks. I am talking about the Book of the Dead. I am talking about Osiris. I am talking about the different poeple whi have lived in different ages, including clairvoyance, including hypnotism, including all the so-called stupid feelow or those who were prejudiced or those who were charlatans. All of them I wish to see that that what they represented and whatever there may have been good that I can recognize, I want to compare it with something that I have as far as Gurdjieff is concerned. So, I will not take anything that Gurdjieff says simply as Gospel truth. The only way by which I can continue with Girdjieff is to understand what is means, read All and Everything assiduously, trying to understand it, and to put to practise what I already know in my head, what I feel, in order to become in my life, as it were, more and more a living example of that kind of theory. when I am doing that, I try then to compare such results of my experience with that what I know that the mystics have reached. And, if I would like to become

like Swedenborg or Eckhardt or any one of the mystical people who have been written about and have written book s themselves, if I like to study that and to come closer to it, compart it with artists who have produced certain things in a certain way, and I have to come to regard them, that they either have reached something or not and what did they reach? For myself, what do I wish to reach? Then maybe because of that, I ill finally see that Gurdjieff has, at least in my opinion, something a little different that I cannot discover so easily in Bhuddism or even in Zen. It is something that is quite clear. It is something that depends entirely on my own instrument to receive impressions truthfully. And, whenever it is a question, that I question mysel as receivning impressions in the way they are and not in accordance with my own interpretation, then I know I am on the right track, because only in that way can I find an objective value to life when something of an objective nature is introduced into my subjectivity. Then, from that moment on, it does not matter any more how much I suffer because then the key is open. And somehow or other, I see the possibility of that perspective in my life. And, at such a time, I will dare to go out and try to convince someone else because the arguments that could be brought up I can counteract because I have experience with which one can talk. It is a long road, this whole business. And there is no sense in trying to tell to shorten it, or that there is a possibility of shortening it or that there is a possibility of putting a little water in the wine or dilute it. No, it is serious. It is something that has to do with life. And it is something that has to do with new life, with a life not the way we know it, but we really know it at certain times and sometimes at such a moment we way: I wish I could always live like that. To wish to live in eternity, sometimes we say. What is it? I really do not know then only at certain times when I may have that kin dof experience that I say is of a spiritual value, experiences of a certain different kind

of nature, and that is very desirable, something towards which one could aspire. I say I call it eternal because I have no other word for it. Then I say at that moment, I really should be happy. But it is not even happiness. I will say even at such a time I could be in a blissful state. Maybe that in itself expresses more than anything else the kind of union, or the kind of entity that I would like to reach if it is possibile for any human being to become that. So, it turns around entirely in the direction of religion. It turns around towards wishing to become something with all ones heart. If that is not there, of that is not in work, of that is not as a desire of wanting to do something and accomplish something in ordinary life, not necessarily to become a better man, but to become a more harmonious man or a more complete man, if that is not there, then work of this kind again and again will never have t e meaning it is supposed to have. It will remain a little bit of a curiousity and sometimes a little interesting. Unless I put to practise that what I know, what is the use even of spending the time in reading All and Everything? Now, If I want to say something in connection with that because it concerns all of us. When I say that because of work we have to change, it is not that we change ourselves entirely. I do not think it is possible to change very much. I do not think that we have the intrument as yet to become aware sufficiently of how the changes take place. And also I think that many changes which take place are taking place without our knowledge. And we cannot define them. And at times, work, if I try, if I try to work, I have to have an attitude that even when I do not see results, I will want to continue to work, because the work has as an aim to be awake and it has not as an aim to be a better man, if I could define what I understand by the word better. But, if I change and if someone else changes, the relationship becomes much more noticeable. And it is that kind of a relationship that we all have to deal with, professionally,

personally, privately regarding ones God, and, in a very general way, economically or sociologically regarding other people that we see every once in a while. All of such relationships are important. And I can only say that I am working when my relationship towards other people do become different. This of course is true in a relationship when it is very close: husband, wife, father, son, daugther, close family, good friends, with them, one has to have an a relationship which is different form the usual one, different from what it always was. The introduction of new ideas in regrad to each other, an understanding of that what the other person represents, and a willingness to be patient and forego certain desires which one had originally and then want to see how the effect can be after some time instead of becoming impetuous. In other words, I have to change in my selfishness, I have to change in my inferiority, I have to change in my taking on of certain responsibilities, I have to change in being desiroud of being petted, acknowledged. All of these things have to change in a different way. They will not make me a more ideal man but they will make me flexible. They will make me at time different from what I am because I will not go in a sterotypded form of behavior as always. I will not always get angry. I will not always argue. I will not always expect some one to take the chestnuts out of the fire. I will not always expect some one to be there when I wish them. All these things enter in a reltionship. M nand wife, friends, dependable or not, group members or not, everything that I expect from my superiors in a professional way. All of that has to change. And this is very important because this means that I can work. If I can work, it takes place, Again, if it does not take place, I do not work. And even when I wish for these kind of changes, I can not wish for them in the form of how I wish them to be changed. This is quite important. I wish for work. I wish for understanding.

I wish for being awake. I wish to be more aware and conscious. These are the wishess that are legitimate. When I reach the state of that kind of different being, then I will know what the changes are in a relationship towrad s someone else. And I can practise, without saying that it hasto be like this. For instance, I am in an argument and I love to argue and I can stop in themidst of an argument. I get angry, and I stop when I do not wnat to say what is on the tip of my tongue. I can be patient when I am angry instead of insisting that some one react in a certain way. And that when I say"Why don't you smile?" that the other person must smile because I wish him to smile. Many things of this kind; they belong to ordinary life. They belong within a realm that is quite useful and also within our range. And it is that way we test ourselves, if we are honest and sincere about wishing to work. It is this kind of thing that you have to have in your group here. That is, you have to meet, whenever you meet on a Thursday, you have to meet almost as if each Thursday you are differemt. And you come here as a differnet person wishing for a different result. Maybe you see each other during the week. Each time that you see each other, try to remember that there is something that you could perhaps introduce at that time which is was new there before, and which probably will cost you a little bit. That is, you have to sacrifice a liitle bot of your own pride or vanity or whatever it may be. Maybe you have to go out of your way a little bit. Maybe you have to lean over backwrads a little bit. Maybe you would ask some one to be a little bit kinder towrads you. Maybe you want to be a little bit more honest. Maybe you want to do one thing or another that is not immediately understood., but at least a chanve to introduce certain new elements, of a new kind, and then to look at it as if it is somehting that could belong to you. It is an enlargement of ones world, not a reducing, reducing until finally there is nothing left any more. The interest in life, the interest in each other, the interest in relationships, must grow.

It cannot be fed by just being

quiet and letting it ride along because it will die out. Either it is maintained in as conscious a way as you possibly can. And, as I say, one of the most important things is to be patient and, as it were, even if you wish a change in someone else, never to feel. Only to hope, if you wish, to create, if you possible can, for such a person, the condition inwhich that person can grow. The definition of love is that I wish for that person I love, such a condition, such a worlds, such circumstances, that that person will grow, I would almlost say automatically, in the driection of what they should be. That I create such conditions for them, even to the extent that the other person will not know that I did it. And that when they day"But I wished" that they look at you and you are surprized insted of saying"I told you so" or "I did it." It is that kind of pressure that had to be taken away. It has to be changed into a pulling up. I have compared it, every once in a while, with something that is being pushed or something that will go up because you create a vacuum . This vacuum, that is, that kind of condition that you make, creates a desire in some one to fill that vacuum in the direction which is good for that person. Now what you wish, now what you think that person ought to be, but only what you understnd the otherperson is. Then,,with that kind of ability and capacity you can expect that person to become in the direction of more consciousness for them. Not for your own benefit, not for your own delfish desires. If one could understand this form of relationship. this form of love in each other, this form of really wanting for the other that what you then truthfully can say what is the best, because it is also the best for you. It is the best for what you understand for your own development, what is right for you. Then, in becomin g that, it might become right for the otherperson provided you understand the condition inwhich the other person is. It requires, of course, that kind of study. The same way as it requires that kind of study for yourself, to know what you are.

You have to know what the other person is. But try to imagine if life, if relationships, even with a few people. It is not necessary to have it with many. Do not think that one has to go and immediately preach to everybody to become brothers and sisters. Not at all. There are only a few cells that are necessary for this kind of life. The rest, that is, the rest of the people you associate with are supporting cells. They have no particular interest. Neither have we any particular interest in them. Whenever they wish to become interested in work, then, of course, one must tell. If they are not interested, leave them alone. They are supporting cells for the totality of relationships that anyone who claims that he wishes to become conscious can then use as a background and on which he can then start to build, without effecting the other and without taking anything away from them. It is just the same as there are just a few cells in ones body which have to do with eyes, with eyesight; a few cells which function as heart, a few cells which function as brain, just very few compared to the totality of all cells of ones body. So, it is not a question of trying to convert or to preach to anyone. Only preach wherever you feel for yourself that it is necessary that you give an example. Only talk when you feel that it is understood. And, for the rest, teach by means of your presence. If you can see this, then a group like this can become a force. Then there is a level of wishing to understand certain facts of life which are important and about which one need not be ashamed because what else is there in life if you really come down to it? You come to the realization that it is very very hollow and that it becomes more and more empty the longer you live. Unless you wish to fill this with some form of activity for yourself and you want to continue in a relationship with any one you might have a relationship with and of whom you are fond, or with whom you work, that then that relationship is bound as much as you are to be

destroyed. Do not think that things will continue to exist because they happen to exist now. None of usx will remain in existence. None of our relationships will remain in existence, unless they are fed in the right way. This is the effort that one must make. The effort one must make regardkxxxxing ones own life, regarding anything that one wishes to do. It requires constant attention and willingness to give a certain form of energy which then can be converted into the possibility of making a relationship, making a Body Kesdjan, making Soul, making harmonious man. I am talking now entirely on the basis of what is the value of living. And why should one actually be interested in ideas of this kind when there are already so many other little things in life which might, for a little while, arouse your curiosity. I am not, of course, I am not against it. Not at all. Keep on reading whatever you wish to read. It does not matter; superficiality, go and see TV, movies and so forth. Only, know what you are doing. You are using material. You are using an instrument. You are using your body. You are using your organs. You have a right. You are entitled to use kxxx every damn thing that you have. You can call it your own. You can say: I am resposible and therefore I want to use it in any way that I wish and no on e can prevent you. Maybe if you get unhealthy or sick then you say that you have been stupid. But otherwise, within certain limits, there are no rules or regulations. And, even if there were a little bit of conscience, it is quite easily stilled and pushed in the background. So, when I am talking about what are the possibilities for oneself, I have reall in mind that man should be different from what he is now. And that he should not be as mechanical, that he should not be constantly subject to all kind of moods and stupid sayings and nonsense and selfish desires; that that in itself is not becoming to man, not even in ordinary life, let alone the possibility of really understanding life and the meaning xxxx of ones own existence, if that is a question.

For that we work. For that we try to understna.d For that all of us can use each other. For that, certain stimuli are needed. When you have a group, you can get it. You can go homw with something for yourself. You can make a resolution. You can, the next morning, start the day, a new day as if a wish exists. Or, rather, that one thanks God or something or somebody, nature, the sky, it does not matter who. The point is one is grateful for still being alive. This kind of opportunity of being alive is something quite unusual when one becomes conscious of it. It does not mean that I can be conscious of that all the time. It does not mean that I want to be conscious of it. But I want to be conscious at the time when I want to be conscious, so that if I actually want to be what I should wish to be, that I can be. This requires, of course, practise. It requires the necessity of avioding continuing to spend my time uselessly and very soon I will find out that I cannot ride two horses at the same time. Business is not done as usual when I spend the time going around and drinking and wanting to be admired and going to the movies and sit and fall asleep in front of TV. And at the same thinking that I can go to church and enter heaven. The Lord, fortunately, does not know anything about it. You yourself do know. Your conscience may not know. Maybe you do not let it. I am taking about how to become serious when one wants to be serious and not to parade it to the outside world and not to be dependant on the outsid world to be recognized that one is a serious man. One continue to live in ordinary life ,regarding other people, in the same way. Regarding those who wish to reach something worthwhile, regarding them, one becomes different. And, in that way, I try to find out what is the real state of my own consciousness and in what respect do my words, for myself, have a certain meaning and in what way can I actually live with my own consciniece if I am honest with myself. All of this is contained, you know, in All and Everything. Yiu must keep on reading it. I would almost say, much more fervently, much better, much more

thoughtfully, much closer to you, as it were, as if it something that actually could be of use. And to try to find what are the nuggest of gold in it even if it is difficult to dig for it. Of course they are there. There are many books inwhich t ere are nuggets of gold. I say Gurdjieff did not have a monoply on all these kind of statements of wisdom. But it is in such a form that it is worthwhile to dig for it and to try to extract from it just a few good statements that can be of use in daily life and with which you wake up xxxxtomorrow morning and with which tomorrow you can make a resolution that tomorrow will be a different kind of a day. And you will make a task, at once. One day, and during the next three or four weeks xxxx perhaps I can come again, that you will single it out. You make it a holy day, a precious day, a xxxx sacred day. On such a day you do not consider yourself a human being. You consider yourself, to use the ordinary terminology of religion, a child of God. I do not know what meaning such a term has and I do not simply want to use it in order to substitute something that could be expressed very well in a different xxxx way, altho this expression explains it to a great extent because I can say as I am kissed by the Gods. I can also say as if I am what I should be". Or perhaps I can say as if I am entirely different, having overcome all selfish and ridiculous and stupid desires. On a day like this, one lives like a different man. One starts out as if one is in communion with things of a higher nature. We know they exist. One look outside and you will see planets and the sun and the starks in the sky. Only stay with things of nature which are entirely outside of our reach. Also, regarding ourselves, our inner inner chamber, we also know it. Every one in a while, it has been touched. We know that kind of onner life which exists. On a day like this I live there. I will try then with all my heart and my mind and that whatever my body can allow, to live in accordance with an understandinf of a little different kind of law, a little higher, a little freer, alittle lighter. And I will be towards

myself as if I have more understabding of myself. And in regard to others, I will be as if I am towards them an older brther or an older sister. You see, I have a relationship with them. I do not care how close or not, because it can always be, that is, as I am an older brother. I mean by that, that I have a certain amount of interest but I am not my brother. I can say I belong to the same family. Eeven xxx that brotherhood does not necessarily means that kind of family. But I have a relationshop that I care. I also, when I am older, realize that perhaps the other person may be younger but my attitude should be such that I have an interest in his growth. And if I claim to be xxx xxxxxxx more opne, if I claim for myself that I know more, that I think I know more, rather than I feel I am more worthy or even that I know in all humiloty that something in me could become alive which perhaps some one else does not know about, then I will have towards such a younger person an attitude of willingness to help and to remain brother to him, to her, brother to some one who needs help if I could give it with a little bit more wisdom, willingness to understand. So that then, in that day and on that day, the relationships are of a different kind and of a different level. In that, I fulfill a task; a task that is very close to an aim that one might have in ones life if wishing to help others. But I can only help others when I myself am. I cannot be a blind man leading the blind. If I wish to help in thus sense, I must be at least one-eyed, at least I must see, at least I must be psychologically healthier. I must be at least a little freer, perhaps a little bit more harmonious, maybe a little closer to His Endlessness. Only then, such a day will have value. It will be sacred. It will stand out from the rest. I will refer to it. I will remember it as a special effort I made. And of course I hope that such an effort when I make it, when I because of the starangeness of that kind of effort wil be forced to see xxxx myselfmany times during the day having that in mind

and this mindfulness being converted into the actuality of performance, that then, at such a time, that day becomes for me of value since it contriubuted to my growth. It not very much to have just one like that for several weeks. It is enoughk to give a taste. It is enough to indicate how days could be and perhaps enough that one wishes to pray for the possibility of having more of them.Ultimately, this is the kind of life one should lead. One should live in accordance with such laws. Only then can one say: I am subject to a certain form of spiritual life which I wish with all my heart and I wish I could become that. Maybe at such times it could become more radiant than the sun, maybe it could be whiter then snow, maybe it could be lighter than other. Maybe it could then be myself; that self, am I. When I suggest this, I am not preaching. I am not singling myself out and I am not saying this because I feel in any way whatsoever superior. I am only saying it because I think it is good reminder. It is something that perhaps can find a response in you; that you wish with all your heart to become something, something worthwhile in your direction, whatever it is, that you start with, that what belongs to you, but that what you would become, becomes in relation to your own so that you can give from that as your own without losing it and continue with yourself in the direction that you need not be ashamed of your life.

QUESTIO (Margot Lockwood) Mr. Nyland, the possibility for a human being is one thing, I think that there is a responsibility as a man and a responsibility as a woman, to oneself, that is different, different, that sits in a different part of you, that is different from the general human responsibility. I sense a difference in what a man should do for humself in work and for humself in life, And a woman also should be something in life and something in work but that they are different.

ANSWER: The approach for everybody is different, man or woman. It

It depends on the type, the person, how he is, what condition he has lived in, whatever he at the present time represents, and what his partivular aspirations are. Each person is different from each other person. Now, if you have a relationship between man and wofe, you bring in another factor which after all is not that imprtant, altho it exists and there is no use denying it. There are many types among women and there are many types amoing men. When it is a question of a relationship between manx abd woman, it depends also on what kind of man it is and what kind of woman it is. There are manly women and wifely men. And it does not mean that all of them could function even as man and wife. But, very often, it is a strange quirk of nature that the man is a woman and the woman is a man, behaves like that. It is a matter of scale. But, if we take a normal case, if it exists, somethin positive meeting something negative. On whatever part of the scale it is, that kind of relationship of course can exist and then the positivity of man is different from the negativity of woman. That is true. Regarding ones work on oneself, it is not true. Regarding the relation ship between mand and woman, if it is female-male, of course there are three possibilities of an excahnge. And the one that is imprtant is the emotional exchange. It is not the physical, the sexual, and it is not the intellectual. The imprtant is the emotional. That is really who carries any kind of a relationship. Andmany times we substitute, particularly in xx marriage, or as we know it, people living together, that sex seems to have taken the place and we hope for the best regarding the rest. Emotionally, if one is not sufficiently adjusted, it will always cause trouble. If emotionally onex is adjusted, all troubl will be solved. Intellectuallym the difficulty of making trouble and having trouble will become worse and worse the older one gets. As far as sex is concerned, it becomes practically nothing the older one gets. So, it does not exclude that with an emotional exchange the other two

also could have in relation to each other a negative and a positive quality. Now, what is it when a man and a woman meet emotionally and bring about a relationship between the two? It means something positive has to be in the emotion of a man which not xonly appeals to the woman but also the woman is sa isfied to submit her emotions to the emotions of a mna. It is a very difficult thing to do becaus by nature, so called, man is not an emotional creature and a woman is by nature emotional. So, the difficulty is that as woman who is laready more predominently emotional than a man. At the same time, for a correct relationship, it is necessary for the man to be more xmmx emotional than the woman. Now, a woman has ti be emotional in small things. A man has to be emotional in large things, in big things, in affairs of life, in attitudes towrads work, in attitudes towrads friends on generak, in attitudes towards accomplisments and aims of life. That is mans type, to be emotional and to be predominant, thay is, to be more. The woman can fill in and can have her life completely staisfied with filling in that what is negativity belonging to the positivity of the man, and besides, have her own world in the little things which concern her primarily, including the diesire to help build up children and taking care of them. It is mother. That belongs to the small world. At the same time, the father, being man, and intellectually as father perhpas has more of apredominating naure. He has to have emotionally, regarding the education of the children, the appreciation xn of that what is mother. You see, the requirements of a father regarding children is not to take over and to to become the one who is going to chastise the children when he comes home bacause mother was not strong enough. But the father has to know that the mother has tried emotionally to bring about a relationshop with the children, and he has to consent to that and if necessary increase and approve or disapprove if it involves the possibility of the growth of the child.

O herwise, he has no business. He has business as man, to be strong, positive, the one who carries on, the one who gives a tone, who sets a tone regarding life, regarding profession, regarding money, rega ding positionx as head of the household and asfather of the children. ll of that belongs to man. And he has to take a responsibility for that. He can delegate. The woman can help in small things, not big things. She can share. It is necessary to share. One can never do it alone in such a condition. Nobody can ever accomplish anything alone. We always need somebody. Anyone who starts alone... you are like Pascal who tried to start out with mathematics before he ws twenty and went quite a distance. Instead of calling things a cirche, he called it a ring, and instead of a line, he called it a stick and so forth. It was very interesting, but that was the end, In that way, regarding work, regarding a relationship, one cannot have it with ones shadow. It has to be with someone who is tangible. Whenever I have to have a relationship, I can have ot towards work. I can share that kind of a result with someone else in order to fill wherevere I am regarding work positive, someone can be regarding work negative. I mean by that, having a negative approach to it which is different from being negative about it. But man must always take the initative, must always predominate, must always take the responsibility, never can rely on a woman unlesshe has taught her how he, as man, is. Then a woman is perfectly willing to yield because she can trust him. You see, there are three different ways. Intellectually it is a little differebt. And a man can, in that respect, be much more positive, and much more instigating, much more directive, much more stimulating, helping the other person, particularly since a woman is not primarily such an intellectualist. At least it will be on her part more appreciation, whatever it is, not knowing even what a man is about. Physically, as far as that is concerned, man has

man has undoubtedly a vert predominat position which he must fulfill in manliness, whatever that is: Sometimes very clear, stupid, nonsensical, sometimes sexually completely unadjusted, maybe patience, maybe something a little wrong, maybe not understanding it, sometimes too selfish, whatever it may be. That is a question that one has to settle between the two. No doctor really can help in that way. Either one finds it or nor. It has nothing, this in itself, has nothing to do with polygomy or, sometimes as some one called it, monotony. It is interesting to think about all of this. You know, it belongs to life and a relationship need not be man-woman. It can be friedn. It can be cild and father. Whatever the relationship is, that it is a little bit more intimate. And what is the position that one should take as a man, the position one should take as a woman, must take, what is by nature required. And many times, you know, we sin against it because we do not know, or because the circumstances are such that we have to be different. It is just as unfortunate, you might say, as a son who is twelve or thirteen years old has alreayd yo take the position of his father when his father dies. It is an unfortunabe condition. It does not mean that it is an average. Or even that it is more desirable or that it is something to wish for. When it happens, it happens. And, you can say, it is just too bad for such and such a person. It does not mean that that etablishes a rule. So, one has to be again quite careful about that: not to generalize at all.; simply to base it on a few facts that one knows about and then simply say: well, it ought to abpply to every one. What what one experiences for oneself is not at all a rule for someone else. Ina general way, whatever is the experience that one has on life, the closer one can come to a generaliztion which is truthful and reasonable, the better it is for oneself to try to act in accordance with that, instead of staring oneself blind on the condition in which one live oneself personelly, and in which one functions. Many things you cannot help.

Many things, of you see and realize that you cannot help them, you can change. If you xxkx realize that or think that you can help them, you will not change. As soon as you bevpme irresponsible, you will become responsible. If you have a preconceived notion of something, you have no knowledge. Simply continue to live. Based on the past, living in the present, not knowing the future, but making the future by living in the present and using the past. Enough for tonight. Remember, Read. xxx Talk. Think. Sit. Relax, Sense. Communicate. Get out of your way. Help each other, Sacrifice. Live in accordance with certain principles for one day, one principle one day, the next day another principle. Something that you wish, that really you beleive in, that you can give your heart to. And then do that. In a very simply way, no fuss, no fanfare, no wish to be recognized. Be an ordinary human being, an ordinary person walking on the street but your inner life, that is you. And to remember it. And to pray before you go to sleep that that may still be intact. I hope you discover a new world. And I hope you can live in it, with pleasure. With real pleasure.